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hand, Gressmann holds with other scholars that many of the stories of the Old Testament, the account of the creation, the deluge story, etc., undoubtedly are to be traced directly to Babylonia. One may not agree with the date at which Gressmann believes this borrowing took place, but that borrowing did take place few will deny. Another valuable feature of the second part of this work is the keen literary analysis of the epic.

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TWO INTERPRETATIONS OF THE RELIGION OF ISRAEL¹

The indefatigable industry of Professor König has now produced the book for which all his previous publications have been preparing. Having disposed of such subjects as Hebrew grammar, Old Testament introduction, Hebrew and Semitic lexicography, Old Testament poetry, the Old Testament idea of revelation, and the history of the kingdom of God in a series of bulky volumes, he now gathers up the results of all his work in this history of the Old Testament religion. He has felt called upon to do this, especially because "the development of the religion of Israel has, in many particulars, not been presented by the more recent works upon this subject in accordance with historical actuality." This failure to accord with reality, Professor König thinks, is not confined to questions of minor significance, but is apparent also in the consideration of some most fundamental topics. He naturally endeavors to point out the right way as over against the errors of his predecessors. This involves not only a statement of the author's own view, but a statement and criticism of the chief divergent views. In the arrangement of the text, the latter element in the discussion is printed in small type to differentiate it from the author's own positive and constructive statements.

König's method is that of the historical student. His results, however, differ from those presented by the majority of modern students in many particulars. This is largely because he shrinks from the thoroughgoing criticism of the Old Testament sources that is now prevalent. For example, he insists that the Decalogue and the Covenant Code go back to the days of Moses; that E and J belong respectively to

¹ *Geschichte der Alttestamentlichen Religion kritisch dargestellt.* By Ed. König. Gütersloh: Bertelsmann, 1912. viii+608 pages. M. 7.

Biblische Theologie des Alten Testaments. Begonnen von B. Stade. Band II: "Die jüdische Religion von der Zeit Esras bis zum Zeitalter Christi." By A. Bertholet. Tübingen: Mohr, 1911. xvi+546 pages. M. 10.

the period of the Judges and the days of David, and that the substance of the pre-Mosaic traditions is trustworthy, because writing was known in Israel as far back as the age of Abraham and because the memory of the primitive peoples is very tenacious. These premises being granted, the conclusions that must follow regarding the religion of the patriarchs, for example, are unavoidably different from the conclusions based upon a different evaluation of the earliest historical sources.

Scarcely a page of Dr. König's book is free from statements of directly opposite import to those found in the well-known works of such men as Wellhausen, Stade, Kautzsch, Cornill, Marti, Gunkel, Duhm, Smend, Giesebrecht, Driver, and G. A. Smith. One of the more important particulars in which this divergence is found is the evaluation of the religion of the period prior to Amos. One-half of the book is devoted to its treatment, an altogether disproportionate amount of space from the point of view of most modern students. Dr. König is undoubtedly right in refusing to recognize in Amos one who created a new religion in Israel, as some interpreters have claimed. Amos was the heir of generations of religious experience and was but carrying a little farther principles that had been formulated by his predecessors. But, on the other hand, to make the distinctive religion of Israel begin with Abraham is to make an uncritical use of the sources. Here and elsewhere the author fails to make sufficient allowance for the distance of time between his sources and the situations they describe. He accepts the statements of his sources too implicitly as representative of the actual conditions which they profess to set forth.

Professor König is right, as it seems to the reviewer, in his rejection of the hypothesis regarding the origin of Yahwism among the Kenites. The objections he urges thereto are forceful. In addition to these, attention may be called to a further difficulty with the hypothesis as expounded by Budde, its most eloquent advocate. The latter traces all the wonderful ethical progress of Israel to the fact that it has *chosen* its God, whereas other nations were born into the service of their gods, and served them as a matter of course. This explanation, however, fails to explain the ethical superiority of Israel, for the simple reason that the choice of new gods elsewhere in the world's history has never yielded such exalted ethical results. Another important respect in which our author is to be indorsed is his criticism of the view, that Israel, upon entering Canaan, came into a sphere where Babylonian culture was all-pervading and controlling. As a matter of fact, the results of recent excavations strongly support the testimony of the monumental and biblical records

to the effect that the dominant culture in Palestine from very early times on down through the history of Israel was that of Egypt. The evidences of Babylonian and Assyrian influence in this realm are surprisingly few and slight. The pan-Babylonian theory of the rise of Hebrew religion naturally and rightly finds no acceptance with Professor König.

But the author goes too far in this direction. He makes the life of Israel altogether too much a thing apart from the world's life. He denies the fact of any appreciable contribution to the thought of Israel either from Canaan and Baalism, or Babylon, or Assyria, or Persia. Not even agriculture was learned from the Canaanites; and consequently the rise of the agricultural feasts among the Hebrews is not to be traced to them. In positions such as this, Dr. König reveals his failure to appreciate and exercise a genuinely historical criticism. Literary criticism of itself is insufficient for the needs of Old Testament interpretation. It is only as one is saturated with the spirit and method of historical research that progress toward truth is made. In this regard Dr. König's work leaves much to be desired.

Exception might be taken to many other conclusions of this book, did space permit. For example, it is hardly safe now to deny the occurrence of the name Yahweh in early Babylonian documents (pp. 160 f.). The theory that Moses may have formulated laws with reference to conditions that were about to be confronted in Canaan (p. 149) fails to reckon with the fact that elsewhere laws have been made in response to actually existing needs, as they have been discovered in experience, rather than in anticipation of conditions yet to arise. Scarcely any use is made of the recently published papyri from Elephantiné, notwithstanding the many problems they present to the student of Hebrew religion. The discussion of the names Bethel (p. 88) and Anath (p. 257) would have been enriched by the use of these papyri. The difficulties that confront the hypothesis of the introduction of the Pentateuch as a whole by Ezra (p. 419) are too lightly passed over.

The volume by Bertholet is devoted wholly to the last section of Israelitish religious history, upon which König's volume expends but little more than a hundred pages. Bertholet treats it in three divisions, viz.: (1) the development of Judaism between the days of Ezra and Alexander; (2) Judaism in its relation with the Greek world; (3) the self-defense of Judaism against internal and external influences. The treatment of these subjects is somewhat atomistic in method. That is to say, details are brought out in great fulness, but the succeeding sections of the discussion are not always held together firmly by being linked to

certain great underlying movements or principles. The method set for this volume by the fact of its use in the first volume is a somewhat artificial and unnatural one in its rigid insistence upon a series of numbered sections and subsections throughout the volume.

In distinction from Professor König's attitude toward the indebtedness of Israel to foreign nations for religious and social ideas, that of Dr. Bertholet is very generous. He makes large place for the operation of outside influences upon Israel's thought, and especially for the influence of Greece. In the main, this is much nearer right than the view of König; but Bertholet falls back upon the theory of foreign influence at times too easily. It is certainly not necessary to attribute the universalism of the Psalter and of Jonah to hellenizing influences in any appreciable degree. The basis for the development of a universalistic attitude was already laid in the Servant of Yahweh songs. The assignment of Ecclesiastes and Zech., chaps. 9-14, to the Maccabean or later times seems unnecessary, if not impossible; and the placing of Habakkuk as a contemporary of Alexander the Great does not carry conviction, despite Duhm's clever advocacy of that view.

But the volume offers us, on the whole, the best and most comprehensive treatment of the religion of the Jews from the time of Ezra on. The general trend of Hebrew thought is clearly grasped and the spirit of the religious literature is distinctly perceived and appreciatively presented. Particularly good are the treatments of the religion of the law, the Psalter, and the Wisdom writings. As long as so much uncertainty prevails in reference to the dates of most of the literary sources for this period, it is, of course, impossible that anybody should succeed in so reconstructing the religious history of these times as to win universal approval. But this volume will prove helpful, even to those who differ from the author in many particulars, because of its abundant citation of facts and its suggestiveness in the interpretation of them. No better hand could have been found to carry the work of the late Professor Stade to completion. In spirit and in method the two volumes are one.

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THE HISTORICITY OF JESUS AND THE GOSPELS

We are being told by a number of vigorous writers that Jesus, instead of being a historical character, is a mythical character, that the Gospels, instead of being records of first-century events, are fictitious compositions, designed to present a series of mythical concepts. That this contention inverts all the existing evidence Professor Case